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INTERNATIONAL BIBLE STUDY.

August 21, 1881.——*Luke* XVIII. 1-14.

"And he spake a parable unto them to this end, that men ought always to pray and not to faint." The obligation here set forth is not that which is expressed in the words, 'Pray without ceasing.' The illustration shows that the meaning is that believers are to keep on praying for what they need until they obtain it. "Not to faint:" not to lose heart because of the delayed answer. They are not to take the fact that they do not receive an immediate or an early answer, as an evidence that God denies their request. The fact that God will grant or not grant it, is determined by his promises. God often grants immediate answers, but not always; there may be circumstances when more good will be accomplished by a delayed answer than by a prompt one.

"There was in a city a judge who feared not God nor regarded man." There are men who are influenced by public sentiment and who will do things because they feel that public sentiment demands them, which they would not do from any sense of duty to God. There are some, however, who are a law unto themselves and who study simply their own convenience or supposed advantage. In eastern countries it has too often been the case that the office of a judge is chiefly prized because of the opportunity afforded for it of enriching oneself. The judges are ready to execute justice when they can gain by it, or to sacrifice it when the wrong-doer is in a position to reward them for this.

"And there was in that city a widow; and she came unto him saying, Avenge me of mine adversary." That is to say, Do me justice. She in her poverty and friendlessness was the victim of extortion or fraud, and petitioned that justice might be done in the matter. "And he would not for a while;" it was not a case that promised him the least advantage. He could see no reason why he should trouble himself on account of a mere widow.

But afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming, she weary me." The same selfishness that led him refuse to look into her case, led him afterwards to take it up. The widow gave him no rest. She was so persistent that there was no getting rid of her. She could not be excluded from the hall of judgment; and even in his own apartments though he might refuse her admittance, her piercing tones would be heard under the window. He had found it inconvenient to take up her case; but he now found that it was much more inconvenient not to take it up. The widow won the day by her importunity, with every thing against her. The character of the judge forbade her entertaining the slightest hope; all her neighbours told her that her suit was altogether forlorn, that it was madness to expect that this selfish judge would listen to her. She did not give heed to any discouraging suggestions; she could not expect to change the character of the judge; but she would bring motives to bear suited to his character; not in the way of bribery but of importunity; until at length the judge saw that he could have no peace until he decided her case.

"And the Lord said, Hear what the unjust judge saith." In matters of this present life there are rewards for importunity. How easily might the opinion have obtained among Christians that prayers which were not immediately answered of God were not acceptable to him. At first sight it does not appear why there should need to be importunity in addressing an unchangeable and omniscient Being. But many a Christian can testify that the necessity of continuing in prayer has been very pregnant with blessing to him. It leads to a great deal of heart-searching, and the suppliant discovers many things needing to be amended in his walk and conversation. This practice is seen to be inexpedient and that habit unseemly. As one who is expecting a Prince to alight at his house, becomes aware of much that is unsightly in the furniture and decorations, in the appointments of his table etc. and makes haste to bring every thing into a state of comeliness, so the delay in answering prayer often accomplishes what the most earnest preaching had failed to bring about. Then there is a great deal of searching of the book to find out what reasons there are for expecting the blessing sought; and it is wonderful what light is shed upon Scripture in this process. Then the inquiry rises, Is there any thing that God has put within my power whereby I may advance the object I have in view? Am I putting my own shoulder to the wheel? Sometimes we fix our aspirations upon something that is considerably in advance of the point to which God has led us, skipping over the intermediate discipline and the intermediate blessings. Like a schoolboy that turns over a good many pages, and gets interested in some thing far beyond the point to which his intelligence reaches. There is no use in letting him transfer his studies to that point; the intermediate links must be mastered before he can rightly study that advanced page. The blessing we seek may need to be preceded by a development of patience and self-denial and submission. It is the *a fortiori* argument that is used in this parable. If the unjust judge did what was wanted when there was every thing in his character and in the circumstances to forbid the expectation, how much more may the Christian confidently expect that God will give him the inheritance that has been purchased for him by the precious blood of Christ. "And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." He bears long with their unbelief, their impatience, and short-sightedness; but there is really no slackness in the execution of justice on his part. Nevertheless, when the Son of man cometh, shall he find faith on the earth? It would appear from this that before that event which is spoken of in the Gospels as the coming of the Son of man, the people of God will be waiting upon God to judge between them and the world, and in the interval will be learning many things concerning the kingdom of Christ. It is also intimated that there will be great rarity of faith of the right kind. Not many perhaps will have the faith fitted to bring about that special manifestation of Christ which is referred to. See 2 Peter iii.

For the sake of some who trusted in themselves that they were righteous, and despised others, Jesus spoke the parable of the Pharisee and the publican who went up into the temple to pray. The Pharisee was a model Pharisee, especially in his own eyes, and was quite persuaded that people could not do better than copy him. Blameless in his intercourse with others, scrupulous in the performance of religious services, and acknowledging God as the source of his goodness, he was so good that he had no sense of need. The publican, wretched man, was at his very antipodes spiritually. All that he could thank God for was that he was out of hell. God be merciful to me a sinner, was the only prayer that he could formulate in words; but he went away justified rather than the other; for he that exalteth himself, that entertains a high opinion of his own importance, shall be abased; and he that humbleth himself shall be exalted.

IN MEMORIAM.

Just as our paper was going to press, a week ago last evening, the Rev. Vishnu Bhaskar Kurmurkur, Pastor of the Am. Mission Church, Bombay, passed away from earth to the place prepared for him by the Master whom he so loved and served. In common with many others we mourn the loss of an attached friend with whom we have enjoyed sweet fellowship for a great many years. Mr. Vishnupant was originally a Brahmin, a resident of Ahmednuggur, where he was converted about 27 years ago. He had much to suffer and to sacrifice in becoming a Christian, but it was made evident to all who knew him that he found in Christ that which abundantly compensated for all trials connected with the renunciation of Hinduism. He had not been many years a Christian when the seeds of a very distressing and incurable disease manifested themselves bringing upon him a life-long burden that would have crushed the life out of a man of inferior faith. We remember hearing from his own lips that the day when he was medically informed of the character of this disease, he went to his room and spent the night in prayer, and by the grace of God,

was enabled before morning to acquiesce in and fully submit to the fiery trial appointed to him, and was ever afterwards kept from every thing like a disposition to complain of the providence that visited him in thispeculiar way. He was wonderfully savedfrom the depressing influences that would naturally accompany such a trial, and was to the very last, cheerful, genial, self-forgetting and ready to do any thing to promote the comfort or well-being of others. He was of a very ingenuous, open and frank disposition. He was remarkable for his love to the brethren, and was often spoken of as John, the loving and beloved disciple. Nor was his kindliness limited to his Chr. Brethren; he had hearty words and friendly acts for those who were without, his countrymen according to the flesh, and possessed in a very peculiar degree, their sympathy and confidence. He had uncommon gifts both as an evangelist and as a pastor. He abounded in the work of the Lord, and made it very evident that he found his meat in doing the will of the Master. He had great musical taste, and they who have heard him conduct Christian Kirttans will not soon forget the wisdom and skill with which he did it. A remarkable unction attended his preaching. The energy and buoyancy that spring from faith, led him to establish a printing press, partly, we suppose, with a view to relieve himself and family from dependence on mission funds, and partly to provide an industrial institution that might be helpful to converts. As our readers are aware the *Bombay Guardian* has now for some years been printed at that press. A cold caught in bathing, eight days before his decease, rapidly developed into remittent fever and jaundice. We visited him repeatedly in his last illness, and when he could no longer speak he continued to testify by signs his confidence in Christ and his readiness to depart. His funeral took place on Saturday morning. There were services in the Am. Miss. Chapel, conducted by the writer and the Rev. Baba Padamanji; and at the cemetery, conducted by the Revs. Dhunjibhai Nouroji and Appaji Bapuji. Almost all the Native Christians of Bombay gathered to his funeral, and many European friends were also present. A memorial sermon was preached on the following day in the Am. Mission Chapel by the Rev. Baba Padamanji, and affecting references were made to the solemn event in other churches.

The same day that saw the remains of the Rev. Vishnu Bhaskar committed to the earth, witnessed the funeral of the Rev. Dr. Macpherson, Senior Chaplain of the Est. Ch. of Scotland, and for many years, minister of St. Andrew's, Kirk, in this city. On the very evening when Mr. Vishnu breathed his last, Dr. Macpherson was stricken down with cholera of a very aggravated type. He had spent the morning in visiting a part of Bombay noted for its unhealthiness, Kamatipore, in search of destitute European or Eurasian children, with a view to gathering them into some suitable institution, and while thus engaged was taken ill. He had scarely reached home before cholera of a most virulent type had developed itself, so virulent indeed that its fatal work was almost accomplished when the doctor reached his bedside. He however lingered through the night and died the next morning before 8 o'clock It is nearly 22 years since Dr. Macpherson came to India. He laboured at first in various stations, but has been resident in Bombay for the greater part of the period mentioned. Much that we have been saying about the disinterested kindliness of the Rev. Vishnu Bhaskar, applies with equal emphasis to the late Dr. Macpherson, with the difference that the latter occupied a much more prominent position. It is delightful to find one in such a position, in the receipt of a salary that would have enabled him to live in the best style and lose himself in the highest circle, consecrating his substance to the Lord and seeking to use it so as to promote the well-being of all to whom he could thus minister. Not only his money, but his time, his talents, his influence seemed to be valued by him chiefly as they enabled him to come to the help of those who were in need. His house was an open house for the use of those who would gratify the owner by availing themselves of his hospitality. While without any special gifts of oratory, having naturally a certain hesitation in his delivery, Dr. Macpherson nevertheless was a most acceptable preacher, because of his earnestness, truthfulness, affectionateness and simplicity, and St. Andrew's was filled every Sunday night, as, we believe, no other church in Bombay was. Dr. Macpherson's interest in the Lord's work was by no means limited to the English community; he took a great interest in the preaching of the Gospel to the Natives. In fact, he sought to do good in every direction. We need not dwell more particularly upon the services rendered by Dr. M. in connection with various institutions of a philanthropic character, as our readers will find in our Epitome (Monday) an extended notice taken from a contemporary. Our contemporaries have vied with each other in rendering honour to this good man. How deep the impression made by Dr. M. on all classes of the community was shown at his funeral, which was attended by such numbers as were perhaps never before present at a funeral in Bombay, though many, like ourselves, were hindered from being present by the non-receipt of notices.

We earnestly hope that the remarkable providence that has removed at the same moment these two pillars of the cause of Christ in Bombay, will not be unattended with spiritual good to many. We cannot think that the Great Head of the Church is unmindful of the interests of his kingdom in this city and Presidency, and are persuaded that blessing and not disaster is designed by the events that have occurred. The removal of eminently useful men is, for one thing, fitted to lead others of less usefulness to consider the resposibilities devolved upon them, and seek grace that they may follow in the footsteps of the departed. Elijah is translated that a double portion of his spirit may rest upon Elisha. Stephen seals his testimony with his blood, but Paul is raised up to carry on the work more gloriously. Who will be baptized for the dead? Who will rise up for us? Who will stand in the gap?

.... The Gospel is not simply a philosophy of religion or law of life, but it is an apocalypse, showing the heavens to our thought, and so bringing its spiritual benedictions to every heart and life.—*Dr. R. S. Storrs.*

WEEKLY REVIEW.

—A BOMBAY contemporary has lately charged a Free Church Missionary with misrepresentation of the English in India, in that he spoke of them as, with bright and honourable exceptions, ungodly. We are prepared to acknowledge that there has been a decided improvement of late years. England and India are not so widely separated, and the remarks of our contemporary are perhaps an evidence that there is more sensitiveness in India now to what is thought in England, than was formerly the case. We remember hearing of the following case soon after we came to India: An officer had been living *maritalement* with a person to whom he was not married. He was afterward converted, and felt it his duty to marry the person in question. This gave such a shock to the regimental sense of propriety, that he was compelled to sell out. His living with a mistress was no offence; his marrying the mother of his children was an unpardonable one. As bearing upon this matter we take the following notice of "Seeta" from the *Lucknow Witness*:

The author of this book, Col. Meadows Taylor, spent many years in India. His pictures of places and native characters could only be drawn by a man who was well acquainted with native character. He was a Magistrate, and he plays false to his brethren if he pictures them in wrong attitudes and if he sets them forth as guilty of crimes they never did and are not wont to commit. It is to be believed he would not do so. The evident and plain impression made on the reader is that his hero "Cyril Brandon" (afterwards Lord Hylton) and his heroine, Seeta, a handsome native girl, are both very true and good and faithful representations of their class.

The facts about Cyril Brandon, the Magistrate, are that he took a native widowed girl to live with him. She accompanied him in his tours around his district. She was a Hindu. Cyril was a Christian. He was never married to her by Christian marriage. Seeta is pictured as a most lovely character, faithful to her religious, loving, good.

Her home with its lovely surroundings, the lake, the lawn, the flower garden, was a little paradise. Her husband, Cyril, was very devoted to her, and spared no pains to make her happy. He loved the natives, and was much attached to them and more interested in them because of this relationship with a native woman.

It is all bosh and flummery. Col. Meadows Taylor can not paint up adultery or fornication or concubinage or prostitution in colours of such a hue as to make it allowable or right in the eyes of God-fearing men. He has shown up in his novel one of the saddest, lowest types of unregenerate men in India. How many otherwise respectable men in India, have forfeited the respect of all Christian men on account of this sin. To-day how many a Christian man in India is living in the relation to native women that Cyril Brandon is said to have done. *There are, alas, many*, and that, too, without the flimsy excuse of even Hindu marriage.

—THE Bombay correspondent of the *Indian Churchman* takes notice of what we said some time ago on the subject of baptismal Regeneration as taught now very generally by Chaplains in India. This is the account given of our articles;

The style of direct argument is peculiar; every passage which is acknowledged to refer to Baptism is omitted, and such passages as S. James 1. 13 (? 18) are quoted: (apekuesen). The explanation of Rom. viii. 14 is; 'the language here is very definite; *as many as*, these and no more.'

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From this specimen the readers of the *Indian Churchman* are expected to form their opinion of the matter. The notice closes with these words :

Now instead of propagating such a caricature of the doctrines of the Church, the editor should simply and straightforwardly print the statements of doctrine which he can easily find in the Prayer Book, and refute them by the plain text of Holy Scripture. But the sidelong insinuations and the secondhand doctrine, pretended to be brought from the mouths of teachers, seem preferable.

Could any thing be more misleading than this notice? Our readers will remember that our object in writing was not at all to criticize or consider "the doctrines of the Church" whether in the prayer-Book or any other formularies of the Church, but to report on what was being preached by chaplains in India, communicated to us by good and zealous churchmen, who had had excellent opportunities to ascertain both what was taught and the arguments by which the teaching was supported. All that it concerned us to do by way of comment was to bring forward scriptures proving that the new birth always in scripture implied a change of heart and life, and the presence and guidance of the Holy Spirit. What has the correspondent to say against the translation of James 1. 18? The same Greek word occurs in the 15th verse and is there rendered 'brought forth.' A true solicitude for the honour of the Church of England would lead to a transfer of our articles to the columns of the *Indian Churchman*, that Chaplains might be warned against doing such dishonour to the Gospel of Christ.

—A FRIEND in England writes :

"The progress here is not very rapid, but still sufficient to warrant something more than that Carlyle call 'a desperate hope.' There is great evangelistic activity, in the cities especially. Many agencies in connection with the Established Church are working with great energy and success. And for those beyond the reach of ordinary means we have the exceptional methods of the Salvation Army which deserve our warmest sympathy. Allow me to offer an acknowledgement of the friendly consideration of your tone in speaking of the Robertson Smith case. None of the evils have occurred which many dreaded would happen. The cause of Biblical criticism has not been retarded.——I do not remember of any occurrence having given rise to so deep and widespread an emotion as the recovery of President Garfield, felt as a boon by the whole human race. The preservation of a man who represents not one class or party but the whole nation, and whose greatness is as much moral as political is truly a blessing to the whole world—— We are staying in Southsea, chiefly that my wife may acquire the art of making Honiton lace. Our plan is to introduce this industry among our Native Christians in the West of India. And my wife is now learning with a view to impart her knowledge to her Indian sisters. So you see we are looking forward to a return to India before very long, though we cannot yet fix the date precisely."

—SIX weeks after the event, a report of a meeting of the Theosophical Society appears in the columns of our contemporaries. The occasion was the reception of Mr. Sinnett, the editor of the *Pioneer*, and the author of "The Occult World." Mr. Sinnett's book is dedicated to Koot Hoomi Lal Singh a mysterious or mystic being, looming high above the science and philosophy of poor Europe in his knowledge of nature, belonging to a brotherhood said to have its local habitation in the Himalayahs. From this person Mr. S. has received communications which Mr. S. is quite sure were not from Madame Blavatsky, for the surprisingly satisfactory reasons that they were not written in her style or in her chirography. Mr. Mirza Moorad Alee Beg, son of the late Rev. Mr. Mitford, chaplain on the Bombay establishment, who has been for some years a Mahomedan and is now a Theosophist, testifies to having had actual intercourse with "The Brothers," such as to warrant him in asserting that they are not spirits but real human beings. Mr. S. J. Padshah also publicly testifies that he has such confidence in the Theosophists that he can leave himself entirely to their guidance. What more could one want in the way of testimony?

—THE fact that the *Golos*, the Russian paper so often quoted, has been stopped because of some criticism on the action of the King of Bulgaria, shows that the latter is acting under the direction of Russia. To speak against his arbitrary course is to speak against Russia.

—THE correspondence columns of the *Times of India* have been besieged this week by zealous Romanists, indignant that any such sentiment as that the end justifies the means should be imputed to the Jesuits. It is denied that any such principle as this has ever been maintained by that body or by the Church of Rome. It will not be difficult to cite many passages from writers of note denying that this principle is recognized in the Church of Rome. We believe that it will not be difficult to cite passages from equally well-known writers favouring such a principle, without perhaps stating it in express words. But the point that should receive special attention in this connection is that both the clergy and laity are taught to believe that the highest of all obligations is to advance the interests of the Church. With this idea ruling in the mind, what should be more natural for many than to conclude that a violation of truth tending to the advantage of the Church is easily condoned? A year or two ago we brought before our readers the perfectly attested case of a whole family of children baptized in the Church of Rome by the mother and brought up to believe in the doctrines of that church, without the knowledge of the Father, the secret being kept all those years, with the cognizance of the priest.

—IT is exceedingly unpleasant to have to refer to a well-meant but quite unnecessary laudation of oneself that has appeared in several English and American papers, in which there is a conspicuous error. No Parsee ever did what is attributed to him in the paragraph in question.

—WE meet with the following statement regarding the spiritual awakening experienced by many Christians at the present day: "It consists of *a fuller discovery of Christ's ability* to save to the uttermost, to supply to the full, to keep perfectly and continually the soul that yields wholly and depends entirely upon him." "It consists of a retiring of self from the domain of one's sanctification; one's being is yielded up to the unhindered sway of Christ's grand control." This, we think, is a correct statement. In cases where the individual has been long and painfully seeking sanctification by his own efforts, like the party described in Rom. vii, the transition is inconceivably enrapturing. The love of God is powerfully shed abroad in the heart, and love to God and to man takes complete possession of the soul. It will be a very great mistake for the one thus blessed to rest in the blessing, as a ground of confidence. He has been brought into the realization of the all-sufficient grace of Christ, available for him moment by moment. It is of supreme importance that he should study to give this new life expression in all the details of Christian conduct, tremblingly awake to the danger of overlooking some appointed modes of expression. The innumerable precepts scattered over the pages of the New Testament will be heeded by him as never before. Looking unto Jesus with an unwavering gaze, he runs the race set before him as never before. It is a sad, sad thing when they who have had a taste of this divine life, cheat themselves out of the glorious prize by resting in the blessing received, trying to live to-day upon yesterday's food.

—THIS year has thus far been signalized by the death of many prominent persons, such as Carlyle, Lord Beaconsfield, and Geo. Eliot. Three distinguished ministers in as many different branches of the Church of Christ have passed away in England, viz. Dr. Punshon of the Wesleyans, Dr. Cumming of the Established Ch. of Scotland, and Dean Stanley of the English Church.

NOTICES OF BOOKS AND REPORTS.

"REPORT of the Ch. Missionary's Society's work in the Punjab and in Sindh." Sindh being no longer in connection with the Western presidency, the report of the C. M. S's work there appears in connection with that in the Punjab. The Rev. Mr. Sheldon has returned home, but the mission has been reinforced by the arrival of the Rev. Mr. & Mrs. Redman at Hyderabad, and of the Rev. A. E. Ball at Kurachi. With the other missions here reported on there are some 16 European missionaries, besides half a dozen at home. There are five ordained Native ministers. The adult baptisms last year at all the stations, amounted to 57, of which number 38 are under the head of Umritsar. The total number of communicants is 418. Contributed by Native Christians, Rs. 2308. In Chr. Boarding schools, 166 pupils; in Anglo-vernacular boys' schools, 2,516; vernacular, 840; vernacular girls 964. At Amritsar four female converts are mentioned as the fruit of Zenana work. There were seven adult baptisms in connection with the evangelistic work of the Rev. Mian Sadik; of these three, however, succumbed to pressure brought to bear upon them by money-lenders. The Christian fakir, Jamal Shah, died, leaving a bright example. His mantle has fallen upon his disciple Banda Shah. Since the establishment of the Divinity School at Lahore, ten students have been ordained. The Belooch Mission at Dera Ghazi Khan has been crippled by the death of the Rev. G. M. Gordon at Candahar. Dr. Jukes and Mr. Lewis are carrying on the work there. We have marked some interesting passages of the Report for selection.

"THE *Vedarthayatna* or attempt to interpret the Vedas;" the Rig-Veda in Sanscrit, Marathi and English, with notes in Marathi; monthly part 61, for April, 1881. This contains hymns 45-53 of the 3rd Mandala. Throughout these 8 hymns of the famous Veda we find scarcely anything else than the

glorification of the Soma-liquor. Indra, to whom the hymns are mostly addressed, appears to have contracted an unfortunate craving for this liquor the day that he was born. In hymn 48 we read: "On the day that thou wast born, thou didst drink the juice, found on the mountain, of the soma-plant, with a desire for it. Thy young mother gave it to thee."

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SATURDAY, AUGUST 13, 1881.

THE POWER THAT WORKETH IN US.

"No MAN can call Jesus Lord except by the Holy Spirit." The Holy Spirit is the author of all true spiritual work. Christians are the temple of the Holy Spirit. A man does not believe on the Lord Jesus Christ without the operation of the Spirit convincing him of sin and of the excellency and grace of the Saviour; confession is then made unto salvation; then, the Spirit of God comes in power assuring him of forgiveness and of his filial relation to God. We have been much struck in going through the epistles by the fact that the writers of the Epistles constantly take for granted that they whom they address *have* the Spirit. For instance, let any one go through the epistles to the Corinthians with reference to this matter, and he will probably be surprised at the doctrine of the Spirit as brought out there. From the outset the apostle lets us see that there was very much in this Church that was grievously wrong and dishonouring to God. One would expect that the Apostle would earnestly call upon them to cry mightily to God for the outpouring of the Holy Spirit. But there is not a word to this effect. He calls upon them to take knowledge of the fact that they were the temple of the Holy Spirit. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" Yet he tells them that they are carnal and not spiritual. Again: "Know ye not that your body is the temple of the Holy Ghost who is in you, which ye have of God, and ye are not your own." Looking at the sad, the revolting things brought out in the context, we would expect that the Apostle would exhort them to seek earnestly the outpouring of the Spirit; but he does not. The whole tenor of his language seems to imply that if they were in any true sense a church of Christ, the Spirit of God must be in them; only they were in danger of losing sight of the fact, and living from the impulse of their own natures instead of from the guidance of the Spirit. When we come to the 12th and 14th chapters, it becomes evident that the presence of the Spirit of God among them was manifest in the gift of tongues, prophecy, interpretation &c. It is not merely with individuals that the Apostle finds fault, but with the church generally. One would have thought that the Spirit of God would have clean departed from them; but it was not so. Many of them were comparative novices, lately brought into the church; others, who had been ministered to by such men as Paul and Apollos, were tempted to think lightly of the pastors ordained from among themselves, and were trusting in their past experiences. The Apostle very carefully gives them instruction respecting every point of Christian duty in which they had failed, evidently confiding in the Spirit of God that dwelt in them to make the word effectual and enable them to carry out his directions. This was the case; and in the second epistle he expresses his great joy and thankfulness that they had seen their faults and errors and amended them. Now may we not learn from this that the Christian sometimes errs when he spends time and strength in crying to God for an outpouring of the Holy Spirit, when he should exercise faith in the indwelling Spirit and proceed to do the works of faith? Paul says at the close of the 2nd epistle: Know ye not your own selves, that Jesus Christ is in you except ye be reprobates? If Christ was in them, then of course the Spirit was in them. The adversary obtained power over them by making them unmindful that the Spirit of God was in them; for they were deprived of spiritual power just in the measure that they lost sight of this supreme fact. The epistle to the Galatians was written to those who had begun in the Spirit, but had got shunted off to the track of legalism. Here, if any where, we should expect that the apostle Paul would call upon them to wait on God for the outpouring of the Spirit of God. Instead of that he exhorts them to *walk* in the Spirit v. 16, 25, and to sow to the Spirit. Those that were spiritual among them were to restore others. The Ephesians had been sealed with the Holy Spirit of promise, and Paul bids them be filled with the Spirit, and prays that they might "be strengthened with might by His Spirit in the inner man," and reminds them that God is able to do abundantly above all they might ask, according to the power that was even then working in them. Instead of telling them to cry for the outpouring of the Holy Spirit, we find him going over the whole circle of Christian duties connected with the various relations of life. The impression produced upon our mind in reading this epistle is to the effect that when the Ephesian Christians heard it read, the different persons for whom the admonitions and precepts of Chs. iv. and v. were designed would begin each one to confess that particular sin or bad habit of which he had been guilty, and determine by the power of the indwelling Spirit to have nothing more to do with that evil thing. To the Philippians Paul says; "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." Paul tells the Colossians that he had heard of their love in the Spirit, and gives a specimen of the sort of prayer he was accustomed to offer for them, that they might know how to pray for themselves. He bids them put on, as the elect of God, "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearance, forgivingness, charity." But how could they put on these unless the Holy Spirit from whom they all proceed, were dwelling in them? And so, all through the epistles of the New Testament: on every page precepts, admonitions, exhortations with regard to all the details of Christian character and Christian life, instead of vague injunctions to pray for the outpouring of the Spirit of God. The Christians addressed by Peter in his second epistle, are said to have a divine nature, and to have all things that pertain to life and godliness, and are consequently exhorted to add to their faith, virtue, knowledge, temperance, patience, godliness, love. So the Ephesians are exhorted "to be strong in the Lord and in the power of his might;" Timothy, "to be strong in the grace that is in Christ Jesus;" the Corinthians, "not to receive the grace of God in vain." Paul indeed says in Phil. 1. 19: "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." The word here rendered *supply* is the same as is rendered *add* in 2 Peter 1. 5 and appears to mean that which is supplied by the indwelling Spirit.

In the epistles of John the Christians addressed are represented as having the Spirit dwelling in them, and in Jude the ungodly are they who have *not* the Spirit.

We have no doctrine to set forth in connection with this matter. We have simply been engaged in an enquiry as to what the teaching of the New Testament really is with regard to those who have submitted to Christ and received the forgiveness of their sins. It seems to us that the teaching of the epistles is that Christians are a habitation of God through the Spirit, and are to presume that the Spirit of God will be with them in all their endeavours to exhibit the power of divine grace in a holy and blameless walk. It may be that while some of our assemblies are calling upon the Lord for the outpouring of the Holy Spirit, they are neglecting to use the power that is with them in adding to their faith virtue, to their virtue patience, to their patience temperance, to their temperance godliness, and so on. Let us walk in the Spirit, bringing forth the fruit of the Spirit in more and more perfection. And it may be we shall see more surprising attestations of the word in the conviction of the ungodly and their conversion.

Since writing the above we have seen in the *Divine Life* for August an article by D. Mahan on the Baptism of the Holy Ghost which we transfer to our columns. We hope to resume the consideration of the subject next week.

MISSIONARY HELPS. VII.

LIVING AMONG MEN.

JESUS "dwelt among us" and the Jews said "Is not this the carpenter?" The Pharisees said "why eateth your Master with publicans and sinners?" He trod the highway with other foot travelers, till "being wearied with his journey" he sat down by a well while his fellows went to buy meat. Thirst constrained him to ask the woman "Give me to drink." He "wept," at Lazarus' grave. He had compassion on hungry multitudes who clung to his presence. He washed the disciples' feet and suffered one to lean upon his breast, and whisper in his ear. To-day he was in the funeral procession of the widow's son. To-morrow in the multitude that throngs and jostles him, healing their sick and possessed. He stolled by the shore, and chose companions from the greasy fingered fisherman of Capernaum. One poor woman is commended for washing his feet with tears and another for anointing his feet, in public company. Indeed he ate, drank, slept, worked, talked and mingled with men, all his days in the most intimate contact, and that too while he was setting an example for missionaries of all ages. His life touched human nature at every point. "Tempted in every point like as we are" without sin, the multitude hung upon his words, and loved the lowly Nazerene.

It has often been said that in identifying themselves with the people among whom they

labor in life and manner, the Jesuits have gone far toward imitating our Lord's example. Giving them no credit for their errors, we may safely say their successes among the heathen have been largely due to their close contact with the people about them, so that the people soon began to feel this man is *one of us*. It is now generally deemed a necessity that the missionary should occupy a *good bungalow* situated at a safe distance from any native precinct, own a carriage or two, be surrounded with all the conveniences and adornments of an American or English home, and be waited upon by from five to twenty servants, and be treated to a salary in keeping with all these circumstances. The best missionary the Lord ever made under such circumstances cannot exercise one half his possible influence. The natives of India are stumbled at the necessity for so great disparity between the padri's circumstances and their own, and led to an almost irrepressible coveting of more pay, better clothes, better houses &c. All missions are laboring under this difficulty. The missionary whether true or false, no matter, is openly accused of working for money like other men. We know the climate is trying but the same state of affairs exists largely in all lands even where the climate is not trying. In India hundreds of men in minor posts of Government service live in the districts among the heathen, in far humbler circumstances than the ordinary missionary and yet live out a number of effective days quite comparable with those of missionaries. We are not reflecting on missionaries, for most of them have things just about as they found them on landing. But we mean to point out that so much of a good thing militates against such living contact with the people as our Lord practiced and as is most desirable in our days. There is too little of the apostolic self denial in the missionary life of our day to awaken that sympathy and generosity most missionaries are praying for.

There is self denial to be sure. So there is in the case of thousands of soldiers and officers who come to India. It is said the wealth of the world distributed would give every man a competency and exclude pauperism. And that for every rich man, there are as many paupers as he possesses human competencies. If the missionary would save all he must needs be among the paupers. We believe our Lord meant his disciples should be in such circumstances and style of life and would put them in living contact with the millions. How many a Hindoo heart would respond to the want of a *foot weary, thirsty, hungry* missionary, if he lived where such experiences often occurred for their sakes.

The writer was given a good place to sleep and some food one night when he had no food, or bed, and was wearied out with walking in the mud, in a village where few white faces are ever seen. Another day after 17 miles walking while sitting by a well from which he was unable to get water a kindly woman gave him drink, refused a pice in turn and begged him to accept a little rice as he looked weary and hungry. We were strangers. Another day after having walked 15 miles carrying his own bed, a well to do native gave him a cart, of his own accord, which in many villages he had not been able to get for money.

There is humanity in the Hindoo if we live where we can touch it in our daily life.

REMINISCENCES. CXXXIV.

DIARY; New York, 1847.

Feb. 14th. This day is Communion-Sabbath. I expect great things. It is a giving time with God. "Take" is the only command. We come up to receive from the table of God the greatest of all gifts. Mankind with all its diamonds and rubies, could put nothing into my hand so dear to me as what I shall receive. For God first puts all things into the hands of his Son, and then puts his Son into my hands. I receive Christ; not his body, but that which is conveyed in the breaking of his body and spilling of his blood, namely, his heart of love. Where his heart is there is his treasure, even his perfect holiness, wisdom, power, goodness. In him are all the promises yea and amen; and in receiving him this afternoon, I receive the ratification and pledge of all the prayers I am offering up in these days. All that I am disposed to see in this bread, by faith, well be in it. According to my faith it shall be unto me. May my heart be broken, hearing the Saviour say, By this bread I would come into thy soul and abide with thee, and vanquish all the works of the devil in thee, and make thy heart a storehouse for my affections, that I may distribute from it my love to the world.

18th. Conversing with a minister last evening, heard some views expressed, with pain and strong dissent. He says he believes in moral influence. In fitting a soul for conversion by education. That we must train souls up to a certain point down to which the Spirit of God will come and there take hold of them. He spoke of susceptibilities to the Gospel in every soul that becomes converted; and these susceptibilities, the fruit of education. There was a class of souls that he did not believe were the subjects of conversion: that is, the hypocritcal, deceitful, lying. He mentioned the Greeks. But I referred to the great success of the Gospel among them in the first ages. He spoke of the apostle Paul as a glorious character before conversion. Glorious character! When he held the clothes of that lawless and brutal mob that stoned the innocent Stephen. He went into every house haling men and *women*; went even to Damascus that he might bring men and women bound from thence; just such a character as thousands of whom we read in histories of the Inquisition, sanguinary, merciless men, slaves of prejudice and selfishness, sparing neither sex nor age. Worse than this, he was a Pharisee, self-righteous, reputing himself blameless as touching the law. Certainly the last character to be termed glorious. He was chief of sinners, and therefore made the subject of grace that all men might hope and that we might have hope for all. I expect to spend my life among a people remarkable for duplicity: and the only ground of my confidence is that the grace of God is sufficient to transform such characters. What a deplorable theory that would have us accomplish first this harder work and facilitate matters for the Spirit. If omnipotence cannot do it God forbid that I would attempt it. Or perhaps the idea is that such are beyond the reach of God and man. But they are not worse than the chief of sinners. —I feel every day more and more that sole dependence must be on God. Means are good in his hand; out of his hand they are only worthy of contempt. As the rod of Moses was worth something when swayed by him, but in the hand of another man was a mere stick, so the truth, whether on paper, or in the preacher's mouth, or in the hearer's ear, must be in God's hand or it is good for nothing.—How extensively is the character affected by that knowledge of Christianity, which was obtained before conversion? Let any Christian ask himself how much he really knew of the Gospel before he embraced it. Scales fell from his eyes at that time in regard to everything in the Bible. Under the teaching of the Spirit he learned more in one day than in years before. To read the Scriptures without submitting to them has a dismal effect. [The spirit of insubmission strengthens itself by a daily victory; convictions become fainter and fainter; the voice of God dies out of his word; and the gulf that separates the reader from the Speaker, widens day by day. In fact, the effects are exactly the opposite of those which attend the reading of it with faith. And the gospel-hardened come not to the knowledge of their hardness and of their danger. A great deal of what is called the Christianity of Christian lands, is just the Christianity of the gospel-hardened.]

19th 'That your love may abound yet more and more in knowledge and in all judgment.' It is not enough to have a benevolent feeling, a readiness to do good to an object. But we must know the condition of that object, what are its wants and what the particular exercise of love which is required. And genuine love will be found investigating the wants of others and adapting itself to them. It will abound thus in knowledge and be guided by a sound discrimination. [How this has been illustrated of late years in the means employed to benefit the masses in London and other large cities.] It is not enough to have love for sinners; I must give time and effort to the study of their condition. Impenitent men, by the very fact of their self-ignorance and blindness, have a claim upon me to meditate upon the truths which relate to their awful condition out of Christ. The fact that there is so much provision made for the faith of Christians regarding the state of the unconverted, in God's word, is important and impressive. As this consideration of their danger and of the horrid features of the second death, is that which sinners most need for themselves, so it is that which they most need from Christians.

20th. A man may go to heathen shores, get a perfect knowledge of the language, preach the gospel in that language, preach it long, preach it ably, and yet be ten thousand miles away from the heathen. Without the Spirit of God one is just as near the heathen in New York as in Bombay. It is not physical nearness that will ensure the influence they need. The great fact with regard to India is that God is there, even this Jesus in whom all the promises are yea and amen. The missionary goes to India to see God rather than the heathen, to preach to Him rather than them. His besiness is with God. We might as well carry so much earth as carry the mere gospel with us. [Tarry, said Christ, until endued with power from on high.] The truth hurts, it kills, when separate from the Spirit. Unmixed with faith, it is a dangerous thing to handle. Hence the necessity of always seeking immediate results. The apostles seemed to expect final success or final non-success, as they went from place to place. Long time abode they wherever they were prospered. We are disposed to be satisfied with mere inklings of success at the outset; such as, a willingness to hear, to receive books, to enter schools. We ought never to seek such large success as when the Gospel is first preached.

23rd. God is not rigidly and unaccommodatingly one: so that to enjoy Him, every soul must destroy its own individuality; but all can enjoy him, and all retain their distinctive characteristics, because there is such a glorious fulness and power of adaptation in him. And yet all is harmony, consistency in the divine character. We have one firmament, and yet it is different in every part of the world. The Saviour was not the same to the leper, to the guests of Cana, to the blind man whom he led out of town before healing, to him whom he sent to Siloam, to the Centurion's servant, to the mariners whose storm he hushed, to the woman who was a sinner, the rich young man, the Scribes and Pharisees. He was not the same, yet was the same. His character was the same; but the exhibitions of it were modified by the circumstances. The preacher of the Gospel should understand this. I find myself always striving to get hold of some one aspect of Christ that will do for every body; but he ever eludes me. How great the task for the preacher to get a whole Christ in his heart and head. How few there are that do not cramp him in one part of his character or another, and that exhibit him in all his aspects. Psalm xviii. 25,26.

[Letters intended for the *Bombay Guardian* should in all cases be athenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—Mr. Pereira and his proceedings have already perhaps occupied a little two much of

the space of the "Guardian" and the time of your readers. I am not sure therefore that you would care for more on the subject, but it may be well for Mr. Pereira to know the effect of his letter in the last "Guardian" on an "unbiassed mind."

In my opinion nothing that has appeared in your paper is calculated to do so much harm to Mr. Pereira and his cause as his——*defence* shall I say?——nay, rather, his——last offence, for I cannot otherwise regard his letter. He has made manifest what spirit he is of, and those who were inclined to take the most charitable view of his actions have certainly very good grounds now for altering their opinion. Every Christian reader who is not biassed in Mr. Pereira's favor will consider the spirit in which his letter is conceived highly objectionable. How there has been a departure on your part from the "legitimate functions of the editor of a religious paper" I fail to see. You have done your duty in pointing out what was wrong in a movement publicly made, but while, in doing this, you carefully abstained from aspersing Mr. Pereira's motives, that individual has not scrupled to impugn yours. However strong your remarks may have appeared to him, he ought as a Christian brother to have accepted your disclaimer of unworthy feelings and your assertion that nothing would please you more "than to hear of his usefulness as a Christian worker provided the work of other servants of the Lord were not hindered." Even if Mr. Pereira had cause for the complaint he makes (which certainly he has not), he would not be justified in writing in the manner he has done.

Mr. Pereira cannot deny that the Independent church of which he is the Pastor originated in the Indian Christian Association. Was it not because of this that many of the native Christians, especially members of the Free Church of Scotland, severed their connection with the Association? This has already been proved in your paper. It is useless therefore to say that there is no connection between the two Institutions.

With reference to the objection that the Independent or united church is divisive in its action and tendency, Mr. Pereira says the *Methodist Church* is divisive. On reflection Mr. Pereira himself will hardly call this an answer. He knows, I suppose, that two blacks cannot make a white, and whatever the Methodist Church is, he has not shewn that the action of his Church is not divisive. This latter has *by its constitution* placed itself in opposition to all other churches, and it is remarkable that Mr. Pereira and his adherents single out the Methodist Church for at tack. Is itbecause that Church was instrumental in converting Mr. Pereira, or is it because he had to resign his membership? It has been only recently shewn in your paper that there is a wide difference between the circumstances connected with the establishment of the two churches. When Mr. P. and his Church are able to do as much as, under God's blessing, the Methodists have done, he may lay claim to privileges similiar to those received by the latter. The Methodists certainly have not been foremost in attacking in the public priuts the movement under the leadership of Mr. Pereira. So far as I know the greatest cry has been (rightly too) raised by the members of the Free Church who, as stated above, took alarm at the suggestion to form an independent Church and have held aloof from the Association since.

It is amusing to find Mr. Pereira claiming for Native Christians the liberty to do as they like while he denies that you have the liberty to warn native Christians of dangers before them. Is this Mr. Pereira's idea of the "legitimate functions of the Editor of a religious paper"? *Charity*! *Liberty*!! How much mischief is done from mistaken notions of what these two words indicate! Paul evidently thought the line must be drawn somewhere when he addressed Christians thus——"Brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." "As free, and not using your liberty for a cloke of maliciousness, but as the servants of God."

In conclusion let me say that I am not a member of any of the churches to which I have referred above, but of the English

CHURCH.

10th August.

MANY?—NONE?—OR ONE?

DEAR MR. EDITOR.—The above three questions refer to some discussions which I have recently seen in the *Guardian* concerning Denominationalism and Undenominationalism two very long words for expressing very simple ideas. Let us hope that the simple truth usually set forth in the *Guardian* will not be mystified by a long wordy controversy on nomenclature.

The question seems to lie between Denominationalism or Undenominationalism. Permit me to suggest a *third* topic for inquiry—viz. *Uni*-denominationalism. As a religious Body, we must have *some* name—We cannot be recognized or distinguished *without* a name—We *need* not have, *ought* not to have, *many* names. We all profess to *love* and *reverence* ONE NAME above all others. By *that* name we are called —CHRISTIANS. This is *enough*; we want no *other* name. And I apprehend that *as believers in Christ*, we *have* no other name, any more than we have another *religion* than Christian. The various names applied to as many denominations of Christians, I regard as representing certain *organizations* like those given to local Regiments, Divisional Commands, naval Squadrons. These names are of course unscriptural, and too plainly indicate the frailties, errors, and imperfections of humanity. But they are tolerated by Christ our one living Head, who blesses and uses every Denomination. Hence it would ill befit us to grow intolerant. Besides, I do not see that these various names imply antagonism. Or that the absence of them implies hostility to those who possess them. Nor should members of the various denominations, view the terms by which they are designated, in the light of offensive epithets, reflecting on each other. On the other hand it is desirable that those who prefer to be simply called Christians should not hastily condemn the adherents of denominationalism; and also that the latter should not judge the former too harshly. "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love, serve one another."

J. P.

THE BOMBAY GAZETTE AND UNGODLINESS IN INDIA.

SIR,—The *Bombay Gazette* in its issues of the first and second instant had articles on Mr. Cooper and ungodliness, and Mr. Cooper and Mission Schools. The latter article may be left with a passing notice, but the former seems to call for a reply. This article is very unsatisfactory. It contains phrases of a very indefinite character, it makes statements that are not self-evident or universally accepted, and offers no proofs in support of those statements.

The writer is evidently annoyed at the charge of ungodliness which Mr. Cooper brings against the majority of Englishmen in India though he fully admits its truth. In his second letter he expresses the hope that the two Mr. Coopers (he of Madras, and he of Nagpore) "have nothing in common but the name." Other expressions also and the direction and tone of the second article especially show that the *Gazette* has been seriously offended by Mr. Cooper's charge. Yet statements are made at the same time which fully corroborate all that Mr. Cooper has said, or at least all that we have seen him reported to have said. The *Gazette* says "an enormous percentage of Englishmen (in England) range themselves under the banner of some definite theological sect;" but "In India on the contrary, almost as large a proportionate percentage are absolutely indifferent to religion in its stricter sense." Now it seems to us that in these statements the *Gazette* has gone quite as far as Mr. Cooper did in traducing his fellow-countrymen in India. It must be confessed however that there are some phrases in these quotations about the meaning of which we are not very confident. For example, what is meant by "proportionate percentage"? If simply proportion or percentage be meant then the *Gazette* charges "an enormous percentage" of Englishmen in India with being "absolutely indifferent to religion in its stricter sense." But what is meant by "religion in its stricter sense"? We are acquainted will religion in a formal, lifeless form, and in a sincere and life-ruling form. Does the *Gazette* by "its stricter sense" mean religion in its sincere as opposed to its formal sense? If not, it would be a favour to let us know exactly what is meant. Supposing, however, that this is the writer's meaning then surely he has fully corroborated all that Mr. Cooper has said.

But he goes further. He hints that besides this indifference to religion, scepticism is very prevalent in India. He tells us that residence in India is very favourable to independent thought and "free thought inevitably tends to scepticism." Here again we must confess to scepticism as to the meaning intended (we hope our scepticism will be attributed to independency of thought). By "tends to scepticism" are we to understand "causes us sometimes to doubt," or "brings us into and keeps us in a state of doubt"? If the latter meaning is intended we most emphatically deny it. Honest, vigorous thought will certainly meet doubt, but it will never rest contented in it. Vigorous thought hates uncertainty. It will never cease inquiry till it has found truth. It is only lazy want of thought, or an unrighteous fear of truth that is content to wallow in doubt. Between the transitory doubts of honest thought, and the cherished doubts of the lazy or insincere doubter there is the greatest difference. The one will only brace and purify and strengthen its possessor. The other emasculates, perverts and destroys. Thought fights doubt as an enemy. Laziness and fear court him as a friend.

Again we are told that "Free thought and inspired creeds are not compatible." By "inspired creeds" are we to understand all the creeds or revelations that have been produced at different times and said to be inspired or to have divine authority, or, the abstract idea of a revelation from God? If it mean simply that free thought cannot accept all the creeds and revelations that are said to be inspired we are not disposed to cavil; but if it be meant that free thought is not compatible with the idea or belief of a revelation from God we most indignantly deny it. Some of the best and freest thinkers of all ages have been and are believers in a revelation, or in the possibility and desirability of a revelation. Shall we collect the names of all the great thinkers that the world has ever produced and arrange them in groups according as their owners did or did not believe in the possibility of a revelation, calling the believing "Thinkers-in-bondage," and the unbelievers "Free-thinkers?" Then we shall find that the vast majority of thinking men have been in bondage, and that among them are seen the most profound, the most fruitful, the most useful and the most admired thinkers that have ever lived.

One or two other passages must be briefly noticed. The *Gazette* says "Under the influence of progress the code of morals, considered from a religious point of view, while it has probably lost none of its intrinsic and practical virtue, has become considerably more elastic." How elastic, may we ask, has the freethinker's code of morals become? Will it admit bribery, drunkenness, unchastity, and untruth? We hope not, as "it has probably lost none of its intrinsic and pratical virtue," though in the Southern Division of the Bombay Presidency

just now tales are going about among Hindus which make Englishmen blush or indignant according as they do or do not believe them. For our part we do not like elastic codes of morals at all, whether from a religious or any other point of view. These stretching and contracting codes of morals are very unsatisfactory to all except the individual holder. We are not prepared, however, to dispute that the code of morals becomes more elastic under the influence of scepticism—for it seems that progress is used only as an euphemism for scepticism. Unrighteousness can only be restrained by regard for God, regard for man, and our own free will. Regard for man will only restrain the grosser forms of unrighteousness which are likely to be detected and resented by men. The laws of the land and the habits of Society show that it is not prudent to trust man's free-will too much, and written agreements, receipts, and bonds are generally required in the most respectable circles. When therefore the strongest, the best, the only effectual barrier to unrighteousness, viz. regard for and obedience to God, is removed we are prepared to hear that the code of morals becomes elastic.

One more quotation—"The time when godliness was dependant upon blind unreasoning obedience to sacerdotal fiats has long since passed by" we are told, and we are left to infer that this was "the old aspect of godliness." We did not know that godliness had ever been dependent on obedience to sacerdotal fiats. Of course there are leaders and the led in religious faith as well as in free-thought. What perentage, we should like to ask, of free-thinkers ave tested and proved for themselves the heories and statements which they so confiently urge? We fear it is very small. So ar as we know, the rank and file of free-thinkrs pin their faith to a few great names, and yield "blind, unreasoning obedience to the fiats" of their chosen leaders. But if the old spect of godliness was merely a heartless, owerless, formal observance of rubrics and ceremonies we have no objection to its disppearence. We only fear the *Gazette* has been little too early in announcing its demise. But hat is to be the new aspect of godliness if e are to have no revelation, no certain knowlge of God, only free-thought, independent ught, contradictory thought, and scepti-n?

Yours &c.,
H.

BIBLE REVISION.

EAR SIR,—I wish to draw your attention to s 12th ch. 4th verse. In the revised version, d that the word "Passover" has been stituted for "Easter." Referring to the ering in the A. V., Barnes remarks, "There r was a more absurd or unhappy translathan this." A correspondent of the ptist" of July 8th 1881 is a little more explicit. He says, "The Saxons had another goddess, named, "Eostre," who according to Robert Robinson (Works ii. 153) was the same as the Sidonian goddess, "Ashtoreth," too often worshipped by Israel. Mr. Fanssett says,—"Her worship was most licentious and abominable." The pagan Saxons used to worship this goddess in April, which, on that account was called, "Eastur monath" "the mouth of Eostre" * * * * "The Revised Version, to its honor, has removed the name of this heathen goddess, which had actually been given to the Passover feast instituted by God himself, and has given the true word, "Passover."

May I ask, if "*ecclesiastical senses*" derived from such sources are entitled to our respect? May I ask also how the "Speaker's Commentary" deals with the passage I have referred to? I have not a copy of the book at hand.

Yours faithfully,
W. E. G.

NOTICES.

IN consequence of the death of the Rev. Vishnu Bhaskar, the management of the *Bombay Guardian* has passed into the hands of Mr. Sumant Vishnu, son of the deceased, and it is requested that all payments be made to him.

GEO. BOWEN,
Editor of the *Bombay Guardian*.

APPOINTMENTS for to-morrow in the M. E. Church, Bombay: Grant Road, 8½ A. M., and 6 P. M., S. P. Jacobs.——Dean Lane, 11 A. M., Geo. Bowen; 6 P. M., W. J. Gladwin.——Mazagon, 11 A. M., R. Sharman; 6 P. M., O. Shreves. ——N. B. Probationers will be received into full connection at Grant Road, 8½ A. M.

BAPTIST CHURCH. (Bellasis Road, Byculla.) The Rev. W. A. Hobbs will (D. V.) preach on the following subjects to-morrow:—

Morning (11 *o'clock*)—"Wheat and Tares"—Matt: xiii. vs: 24—30; 36—43. *Evening* (6 *o'clock*)—"God's Warning to Men"—Ezek: xxxiii. vs: 7 and 9.

Epitome of News.

SATURDAY, AUGUST 6.

—Madras paper: On Wednesday the cross examination of the Rev. J. Hobday was proceeded with. After examination of three other witnesses, Mr. Grant addressed the jury. To establish any criminal offence, he said, the jury must be satisfied of the intent or motive of the prisoner, and that it was his intention to deceive Mr. Moore of the sum of Rs. 2,000, as was alleged by the prosecution. In the first blush the case certainly presented an extraordinary aspect. Mr. Moore noticed his eccentric behaviour when he went to him to get the wedding invites printed. That was the only acquaintance with Mr. Moore, and the learned counsel wished to know if any man in his senses would go in for a loan of Rs. 2,000, After commenting at length on the evidence, Mr. Grant submitted that the action of the prisoner showed him to be a half-witted, foolish, and stupid youth. His Lordship summed up at great length, and the jury retired to consider their verdict. After an interval of five minutes they returned to Court, and gave a verdict of guilty on both counts against the prisoner, but recommended him to the mercy of the Court on the ground of his weak intellect. Sentence was reserved.

—*Times of India* Correspondence: The revenue derived from liquor in the Central Provinces in 1880-81 is 8-8 per cent. greater than the income from the source in 1878-79, whereas the increase in the opium revenue during the same period is 32-8 per cent. If you try ten years back the result is still more startling, as the liquor revenue in 1870-71 was 7,15,170 rupees, which has increased for the year 1880-81 to 10,62,793 rupees, but the revenue from opium during the same period has increased from 1,63,700 rupees to 8,34,469 rupees.

—Same: Indore: I am glad to report that General Phayre, whose collar-bone was recently fractured, continues to progress favourably, and it is expected he will be all right again very soon.

MONDAY, AUGUST 8.

—*Bombay Gazette*: "THE cholera which has been flying about the city and neighbourhood for the past three months, has claimed a victim in one of our oldest, most widely known, and most highly esteemed public men—the Rev. Duncan Macpherson, D. D., Senior Chaplain, in this Presidency, of the Church of Scotland, and Minister of St. Andrew's Kirk. For some time past, in compliance with a request from the Educational Department, Dr. Macpherson had been gleaning infomation with a view to the founding of a Ragged School and Home in connection with the Bombay City Mission, of which society he was Honorary Secretary. The course of his inquiries, especially during the latter part of the past week, led him into Kamathipura, where there have been, we believe, some of the most virulent cholera cases during this visitation of the disease. On Friday morning, after transacting some other business, and being apparently in his usual health, he set out again, and for the last time, to that filthy district. About one o'clock he felt ill, returned to his own house in Marine Lines, where he arrived about half past one, and sent at once for his friend and medical attendant, Dr. Sidney Smith, who reached him about half-past two, to find him, within that short space of time, in the first stage of almost deathly collapse. About four o'clock Dr. Smith sent for Brigade Surgeon Pinkerton and Surgeon-Major Arnott; and the former two gentlemen remained in turn by the patient's bedside all through the evening and night; but no skill or care could avail, and he passed away between seven and eight o'clock on Saturday morning. He was pre-eminently a Pastor; but his labours were not confined to the ordinary pastoral lines: they broke out in all conceivable directions among that section of the community to which he stood officially and nationally related. Wherever he found ignorance, or vice, or want, or youth to save from folly and sin, there he was to be found trying to devise schemes fot enlightening, and ameliorating, and safe-guarding; there he was to be found with prodigal generosity helping from his own means, and with an audacious faith arranging for amazing drafts upon the generosity of others. Often and often people shook their heads gravely over his extensive projections. But he had the gift of a rare and persuasive persistency which, in the end prevailed with those whom he sought to influence, and brought them round to his large views and ways. He was somehow able to cause money to flow freely; and not one of his schemes, even the boldest, has been left by him incomplete. Of those schemes of which he was the chief promoter and helper, and which must abide and be blessings to the community, are the Bombay Scottish Education Society, with its two efficient and succesful High Schools at Byculla and on the Esplanade; the beautiful and healthful Scottish Orphanage by the shore at Mahim; the elegant Hall and Coffee Room, adjoining the Apollo Bunder, of the Bombay Young Men's Christian Association; and the Young Men's Christian Association Seamen's Coffee and Reading Room, Prince's Dock. The completion and equipment of these institutions cost lakhs of rupees. Of course throughout all he was well backed by generous friends in his own Church, and in the Free Church, and indeed in all the Evangelical Churches of Bombay; but there is not one who has been engaged with him all these years in planning, and in effort, who wonld not, and does not, accord to him the credit of initiation and energetic prosecution. He was a man of wide influence; and his influence was not confined to one Church, or to one circle—it ranged from the highest to the lowest. He was, though a rigid Presbyterian, most catholic in his sympathies. Every good man and every good cause had his ready and practically responsive sympathy; if he had a fault at all in this respect it was in being overcredulous in listening to tales of distress. Like all generous men, he was often imposed upon; and, now and again, in the loyal simplicity of his heart, he stood by some in times of difficulty who were little worthy of his loyalty and who gave him scant thanks. In social life he had a great charm of manner. He literally kept "open house," and was a splendid host. When in health he brimmed over with mellow humour and racy Scotch anecdote. His hearty and genial disposition, together with his deep and earnest piety, gave him great sway among young men. He had a way of dealing with them that few have. They felt the power of his simple earnestness. In losing him they have

lost a friend indeed. So has the widow; so have the orphans; so have all in his circle. Nothing need be said of his connexion with the Royal Asiatic Society for so many years; nor of his connexion with the University as a Fellow. These things are as trifles compared with the graver and grander traces of his character and career. His end was swift; but he had done much good work; and he leaves behind him, on the whole, a memory which will be long fondly cherished amongst numerous familes in all classes of the community."

—We acknowledge receipt of the G. I. P. R. Monthly Guide for August, with time and fare tables and map. Price 1 anna.

Tuesday, August 9.

—*Bombay Gazette*: "The state of Kamathipura has been always a reproach to this city; aud the question of raising that portion of the town, so that it would be no longer a well to receive the water from the surrounding districts, ought to have been no longer delayed. The whole of the Kamathipura district should be raised to a proper level, and thus the periodical reccurrence of fever and cholera be prevented. Vigorous steps ought to be taken at once; if necessary—and it probably would be necessary—special legislation should be applied for, so that the work could be carried out without delay."

—With reference to the telegram from America reporting a meeting of Irishmen in Chicago "for the purpose of arranging an extended programme having in view the destruction of British life and property by the aid of dynamite," the *Gazette* says: The so-called congress is no doubt a political trick, so far that there is no purpose in it. Persons who really intend to commit desperate acts do not proclaim them on the housetops beforehand. Should anything be really attempted, the American Government will, we are sure, put it down with a strong hand; the late infamous attempt on the life of their President has not left the American people in a temper to trifle with such villainy, if it be really intended.

—Press Commissioner: All is reported quiet in Kandahar. The bulk of the Amir's infantry eventually joined Ayoub after the battle and accompanied him to Kandahar. Two days latter a complete regiment deserted during the night, and went off to Kelat. The remainder of the Kabuli troops are kept in the city and closely watched. Ayoub Khan is said to be distributing men of the Kabuli regiments among his own infantry, and to have disarmed and dismissed 400 Kabuli soldiers. A Durani chief with some sowars was sent by Ayoub to take possession of Kelat-i Gilzai, but finding a number of the Amir's troops collected there, the chief returned to Kandahar.

—It is reported that His Highness the Maharaja of Burdwan is to have a State chair, composed entirely of gold, and for that purpose sent over to the Calcutta mint a week ago three blocks of gold, weighing in all 6,200 tolahs. The mint authorities are to laminate the precious metal, convert it into what are called straps, and make the same over to a well-known Calcutta firm, who have been instructed to construct the chair after the latest designs and in the most elaborate style. The total cost of this article of furniture will be Rs. 155,000.

—The correspondent of a contemporary has been reckoning the income of the Queen, and has come to the conclusion that her Majesty is the richest woman in the world, her fortune being worth about fifteen millions sterling.

—*Overland Mail*, July 22: A Revolutionary Congress, at which all nationalities were represented, has been held in London.

Percy Lefroy Mapleton has been committed for trial on the charge of having murdered Mr. Gold on the Brighton Railway.

July 15 was one of the hottest days ever experienced in England, the shade temperature having risen to 97 deg. The weather is now much cooler.

The heat in America has been so excessive that in Cincinnati alone 414 deaths took place from this cause in one week.

Amongst the deaths recorded this week are:—Dean Stanley; Canon Ridgway; Hon. P. G. Scarlett; Rev. E. C. Harington; Mr. C. Lawrence; and Dr. Watson.

—The 138th annual Conference of the Wesleyan Methodist Church was opened, on July 19, in Brunswick Chapel, Liverpool; 800 ministers were present. After filling up the vacancies in the legal hundred caused by the deaths of the Revs. Dr. Jobson, Dr. Morley Punshon, S. Coley, and W. C. Simpson, and by the retirement of others, the Conference proceeded to the election of president. The Rev. W. Arthur having informed the Conference that the state of his health rendered him incapable of filling the office, a ballot was taken, and the Rev. Dr. Osborn was elected by a large vote.

—According to the last Report on Public Petitions, dated the 12th inst., 1,271 Petitions, with 205,959 signatures, had been presented praying the House of Commons not to allow any alteration of the law with regard to the Parliamentary Oath in favour of Mr. Bradlaugh. There had been 513 Petitions, with 89,333 signatures, presented in favour of an alteration.

—*O. Mail*: It is with extreme regret we have to announce the death of the Dean of Westminster, which occurred on July 18. The illness of Dean Stanley commenced on July 8, with a bilious attack, which caused no anxiety to the rev. gentlemen himself or to his relatives and friends. On July 15, however' the symptoms developed into erysipelas in the head, which on the 19th extended to the shoulders. On the morning of July 18 the Dean was in a critical condition, and Canon Farrar administered the Sacrament. The Archbishop of Canterbury arrived just in time to speak a few words with the Dean before he became unconscious. As soon as the bulletin annoucing the death was posted outside shortly after twelve o'clock, the entrance gates were closed, and those who had remained up to that time dispersed. The news was heard with much regret in the lobby of the House of Commons. The Dean will be buried beside the remain of Lady Augusta Stanley, his wife, in Westmisnter Abbey, on July 25.

Arthur Penrhyn Stanley was born on Dec. 13, 1815, at Alderley, of which place his father, afterwards Bishop of Norwich, was the incumbent. The elder Stanley was widely known for his literary and scientific attainments before Lord Melbourne gave him his bishopric in 1837. His son was sent to Rugby, of which Dr. Arnold was then head-master; and the younger Stanley became deeply imbued with an influence to which some of the best elements of English life in the present day owe much of their force, if not even their origin. From Rugby he went to Balliol, where he had gained a scholarship. He was afterwards elected a fellow of University College, and for twelve years was tutor of his college. It was in this period of his life that the chief works by which he will be remembered were written. He became Regius Professor of Ecclesiastical History in 1858, and it was in this professorate that his lectures on the History of the Eastern Church and his lectures on the Jewish Church were delivered and published. In these works his great faculty for a picturesque reproduction of the men aud scenes of the past was strikingly shown. The rough men who gathered to the Council of Nicæa, the quarrels and struggles of the Council itself in the elaboration of the Nicene Creed, live and move before us on his pages. His interest in the Eastern Church was manifested during his journey to the East, in company with the Prince of Wales, an account of which he published in an appendix to "Sermons Preached in the East." In 1863 he was appointed by Lord Palmerston to the Deanery of Westminster, an office which he has made popular and powerful for eighteen years. Those years have not been without controversy. There was a strong opposition to his appointment in 1872 as one of the select preachers at Oxford, but on a poll he was elected by 349 votes against 287. In In 1875 he was elected rector of the University of St. Andrews. His life of his father, the late Bishop of Norwich, and the "Life and Correspondence of Dr. Arnold," his teacher, were among his earliest works, and as admirable biographies, as well as warm testimonies of personal affection, gained for him at once a position in literature. His other works are too numerous even to mention here. Few public events of late years have happened without a sermon by Dean Stanley taking up their religious meaning and pointing an instructive moral from them.

Wednesday, August 10.

—*Lucknow Witness*: The Established Church of Scotland is hardly doing its duty by the cause of Foreign Missions. The expenditure of its Mission Board is £16,000 a year, a small enough sum one would think, but the income is only £9,000. This is all it does, notwithstanding it has its own ministers provided for by the State, or rather we should say *because* it has its own ministers provided for by the State. For the less a people do in the way of giving, the less they think they can do. The Free Church and the United Presbyterian Church which have to support their own ministers, give also between them more than £80,000 to Foreign Missions. This is how it always works. The English Established Church would give several times as much to Missions if its members were systematically trained to giving by the support of their own pastors and churches.

—*Times of India*: We are glad to hear that a public-spirited citizen of Bombay is prepared to give half a lakh of rupees towards the new Municipal Hall, on condition that the use of the Hall shall be available for all purposes of public interest.

—Several letters have appeared in the *T. of I.* denying *in toto* that the Jesuits hold that the end justifies the means. The following signed "Amelia Kinnaird," dated Mazagon, 9th, appears to-day: I was received into the Roman Catholic Church by Dr. Grant, the late Bishop of Southwark. In the early days of my conversion I became subject to the jurisdiction of the Jesuits and especially one Father Eccles, of the Priory, Exeter. I used to confess to him, and as I have since returned to the Church of England I do not hesitate to inform your numerous readers in connection with the correspondence about the Jesuits in your local columns, that I have repeatedly taught the doctrine (at any rate it was implied in the direction I received), that the end justified the means. When my mother was dying Father Eccles, a Jesuit priest advised me to call myself a Protestant in order that I might not be thrown out of her home. He expected a share to build a church. I could quote other instances, but this I think will suffice.

—Miss Beilby, medical missionary, connected with the Indian Normal School at Lucknow, was privileged to have an interview with the Queen. It appears that Miss Beilby was summoned to Windsor Castle to give her Majesty a message from a native princess, who was recently a patient of Miss Beilby's. Her Majesty expressed herself deeply interested in all that Miss Beilby had to say with regard to zenana medical missions in India. It is understood that that lady will return to India early in October.

—*Times of India*; Indore: On the 3rd instant a child fell out of a fourth class carriage running on the mail train between Indore and Rao in consequence of the door of the carriage not being locked or otherwise securely fastened. The mother and another female plunged after the child, and a third female and many more would have jumped to the rescue like sheep had they not been observed and prevented in time by a railway peon. The train was stopped to

pick up the people, who escaped with a few slight bruises.

—*Bombay Gazette*; Bangalore: It is in contemplation to undertake a line of railway from Bangalore to Tumkur, if necessary to Titpur, as work for affording employment to the large number of labourers in the neighbourhood of taluks where failure of rains has been greatest.

—There have been more missionary troubles near Amoy. Recently the large mission chapel in the city of Chang-chow was attacked and burnt by a mob. The mandarins acted well in the matter. They agreed to rebuild the church, indemnify the Christians, and put out a proclamation. The case was settled with unprecedented despatch.

Thursday, August 11.

—The cable between this and Suez is at work again.

—The city of Mecca is reported to be in a very disturbed state: there appears to be a running fight going on between the inhabitants of the different quarters in which arms are freely used; several men have been killed, and the number of wounded is large. Fighting takes place almost daily. There is nothing of a political character in this fighting; it is said to be the result of intrigues and jealousy. The Grand Shereef, quite indifferent as to what takes place in Mecca, has gone to enjoy the cool air of Madda, a summer resort on the Taif road. The Governor-General is in Mecca, but he is either unable or unwilling to check the disorder. The Taif road is held by robber bands; yet it is unjust to call the men who have closed the road robbers, for they were peaceable occupiers of the soil till Abdul Montalib's followers went and seized their camels and sheep, and they were refused restitution by the Grand Shereef and the Governor-General, to whom they appealed for justice. Robbed by the authorities, they became robbers themselves, and almost one of their first acts was to stop the daughter of Abdul Montalib while on her way from Mecca to Taif; ten of her followers were killed, and all her valuables taken. People proceeding to Taif have now either to pay for leave to pass, or have to go by by-ways.

—M. Brugsch, conservator of the Boulak Museum, has returned from Thebes with the contents of 20 sarcophagi recently discovered behind the ancient Palace of Queen Hatason. Amongst some 5,000 antiquities which have been obtained the most remarkable are several mummies in a perfect state of preservation, and of considerable historical interest.

—A discovery of great interest to antiquarians and students of the early history of the human race has just been made at Hallef, near Salzpurg. A tumulus has there been opened, cantaining a large quantity of human bones and other relics, including bronze rings of various sizes and workmanship, knives, corals, amber, and numerous other trinkets. The most important object among the remains is a skull of massive build and unusual shape, and with the teeth in an excellent state of preservation. The mound where the discovery was made is believed to have been the burial place of members of an ancient Celtic race.

—The Str. Teheran with English Mails, left Aden for Bombay Tuesday, 6 p. m.

—*The New Dispensation*: The Theists of the age must pause ten times before venturing to marshal themselves in hostile array aginst the wisdom of Jesus. He never spoke thoughtlessly, nor was he a fanatic whose zeal outran his judgement. His language may be open to objection, for he spoke in parables and metaphors which only the spiritual can understand; but to impugn his ethics is a venture to which few are equal. One of the maxims which Professor Newman and others have called in question is the famous ascetic rule, "Take no thought for the morrow." These words inculcate poverty, which is of course repugnant to the aristocratic pride and the spirit of Mammon-worship characteristic of the age. Mr. Tyssen sums up he calculating philosophy of the nineteenth century in the antithetical proposition, "We ought to take every thought for the morrow." This is rather bold teaching in condemnation of Christ's doctrine of asceticism. But this boldness is a move in the direction of worldliness and unbelief. It is deistic rationalism, not Theistic resignation; it is man's reason arguing with Providence.

Friday, August 12.

—*Bombay Gazette*: "The first anniversary of the opening of the Ladies' Temperance Hall and coffee-rooms was celebrated on Monday evening. The large reading-room was tastefully decorated with flags, and tables were laid with cakes, etc., tea, and coffee; and altogether a very pleasnt evening was spent. During the evening there was some very good singing, and an address or two. This institution has been growing quietly and steadily during the past year, and is meeting a much needed want, namely, a place at which those who wish to live moderately and quietly are afforded an opportunity of doing so. The object has been to provide a suitable home for those who are in need of such in this city, as well as a place of resort to many where they can spend a pleasant evening. The reading-room is large and airy, the daily papers, periodicals, and books, pen, ink, and paper are always at hand. A good many friends have to be thanked for their help in providing these necessaries, which make a reading hall comfortable and attractive. It is a great boon to the residents to have a comfortable room to spend their evenings in, and it is therefore to be trusted that this important part of the undertaking will be supported. Lectures and concerts are held in the rooms, and several addresses on temperance have been made during the year. Upwards of 120 persons have signed the pledge. The dwelling-rooms upstairs are airy, and some of the best rooms are equal to those of any hotel in Bombay."

—Fall of rain, to date, Fort 63 inch.

—No less than Rs. 88,000 has been spent by Maharaj Vrijeshji's followers, the *Rast Goftar* says, in their endeavours to obtain his release from the punishment which the law has inflicted upon him. The paper thinks that "so much blind zeal, and almost unlimited resources," might have had some effect under any rule "less righteous" than the British.

—Deaths last week, 434. By Cholera, 8. In the previous week there were 49 deaths by Cholera at Ahmednuggur. The rain-fall in the Ahmednuggur district is scant. So also in Mysore, Cochin and Travancore. Cholera is said to be rife also at Sholapore and in Khandeish and Guzarat.

—As President Garfield has recovered, Guiteau will according to the present law, only get eight years' imprisonment.

—Writing from Naini Tal, a correspondent says:—"Boulders are constantly tumbling down from Cheena. On Friday, at the Club, we heard a terriffic noise; and ran out, thinking the whole place was tumbling about our ears. A piece from the very top of Cheena had come down; fortunately, however, doing no harm."

Selections.

ERROR CORRECTED.

BY REV. ASA MAHAN, D.D., LL.D.

Baptism of the Holy Ghost.

One additional topic remains to be elucidated before we shall have presented all the points of agreement aud difference between us and Mr. Graham, and others. We all perfectly agree that the command, "Be filled with the Spirit," is binding upon all believers as their common duty and privilege. We further agree that the Spirit is in all sinners to convince them of sin and lead them to repentance, and in all believers as a regenerating and sanctifying power. In this sense, all men and all believers, have the Spirit. This is the common ground on which all believers unite. Mr. Graham greatly errs when he speaks of "those who teach that all believers have not the Spirit dwelling in them." We can truly say that we never met with any believer who taught any such thing. On the other hand, Mr. Graham and those who agree with him hold and teach that in regeneration, *all* believers are, in fact, baptised with the Holy Ghost, and that all are in error who, having believed, "wait the promise of the Father," and do it in expectation that AFTER they have believed, they may be "sealed with the Holy Spirit of promise." "In Holy Scripture," says Mr. Graham, (a great mistake as we shall see) "from the Pentecost onward, no believer is ever exhorted to seek the baptism of the Spirit; that is, he is never exhorted to seek what he has." Here we feel constrained by sacred respect for the Word of God, the vital interest of believers, and the hope of saving lost men, to join issue with our brethren. We distinguish between the common indwelling of the Spirit in all believers, and the Pentecostal enduements of power. To confound these, as some of our brethren do, we regard as a vital error, an error which veils from the Church the light and glory of this Dispensation. We hold and teach, as vital to the spiritual interests of the Church, and of a dying world as related to the Church, that in "waiting the promise of the Father" until he receives the baptism of the Holy Ghost, the believer receives the Holy Ghost, and Christ through the Spirit, as neither were, or could be otherwise received. We now proceed to verify the distinction we make between the common indwelling of the Spirit in all believers, and the Pentecostal enduements of power, or the Baptism of the Holy Ghost.

Distinction verified.

1. The leading passage on which Mr. Graham relies to prove his own doctrine, affords an absolute disproof of it, and an equal verification of the doctrine which we hold and teach. He cites Alford's rendering of John xiv. 17, "Ye know Him (the Spirit) because He dwelleth with you, and IS IN you." The revised version adopts the common rendering. We will grant the correctness of Alford's rendering, inasmuch as it asserts what was true of the disciples at the time, and is true of all believers now. Undeniably, the Spirit was at that time "dwelling with," and "was in," those disciples. Had they *then* received the baptism of the Holy Ghost? As we are absolutely informed (John vii. 39), "the Holy Ghost was not yet given: because Jesus was not yet glorified." After His resurrection, and a few moments before His ascension, Jesus (Acts i. 5) said to these very disciples, "ye shall be baptised with the Holy Ghost not many days hence." "And," verse 4, "being assembled with them, He commanded them that they should not depart from Jerusalem, but wait the promise of the Father." What a palpable misinterpretation of the Word of God, and what a perilous error it is, to confound, as Mr. Graham has done, in all the passages he has cited to prove his own doctrine, the common indwelling of the Spirit, with "the promise of the Father," the Pentecostal enduements of power, or the baptism of the Holy Ghost. It is nothing less, nor else, than this, to carry believers back from the light and glory of the New, unto the dim twilight of the old dispensation. If any thing is made plain in the New Testement, this is, that under the common indwelling of the Spirit, believers have one form of experience, that in which, as inspiration informs us (1 Cor. iii. 1), they are and must be, "carnal," "babes in Christ," while, under the Pentecostal enduements of light and power, that is, under the baptism of the Holy Ghost, they have another and higher experience, viz., that referred to by our Saviour, when "He spake of the Spirit," in these memorable words: "Out of his belly shall flow rivers of living water." Nor can any believer approach

this latter form of experience, unless "he waits the promise of the Father," "until" the Holy Spirit falls upon him, as He did upon the disciples at the beginning.

2. Let us now, as our second argument, contemplate the statement of Mr. Graham above cited, that "in Holy Scripture, from the Pentecost onward, no believer is ever exhorted to seek the baptism of the Spirit—that is, he is never to seek what he has." After the Pentecost, after the disciples were scattered abroad through the persecution that arose about Stephen, and after a great revival in Samaria through the preaching of Philip, we have the following record (Acts viii. 14-17), a passage which we cite entire:—"Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet He was fallen upon none of them, only they were baptised in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." In submitting to the laying-on of the hands of the Apostles for the specific purpose of thereby receiving the Holy Ghost, these converts undeniably did as they had been previously instructed and exhorted to do by those inspired men. We have, then, in this case an inspired record of two fundamental facts—facts which occurred after the Pentecost:—(1) We have the cases of a large number of believers who did not receive the baptism of the Holy Spirit at the time of their conversion, thus absolutely falsifying the dogma that since the Pentecost *all* believers have been, or are, baptized with the Holy Ghost at the time of their conversion. (2) As these converts acted under the instruction and exhortation of inspired Apostles, we have an inspired record of advice and exhortation to believers to seek this blessing.

In Acts xix. 1-7 we have also an inspired record of the cases of twelve believers, who, quite twenty years after the Pentecost, did not receive the baptism of the Holy Ghost at the time of their conversion, and had not afterwards received it, and who, under the advice and exhortation of the Apostle, did, then and there, seek and obtain the blessing. What shall we think of the statement that "from the Pentecost onward no believer is ever exhorted to seek the baptism of the Spirit"?

In Gal. iii. 14 we are expressly taught that believers do "receive the promise of the Spirit by faith." Such a revelation is an inspired exhortation to all who, like the believers of Samaria and Ephesus, have not "received the Holy Ghost since they believed," "to seek the baptism of the Spirit."

We cannot hold the inspired records of facts, and the express revelations of Scripture, and believe the doctrine that the Pentecostal enduements of power are always given in regeneration, and that, consequently, all believers have received the baptism of the Holy Ghost, and are not to seek that blessing.

3. We adduce, as our third argument, the palpable and undeniable disagreement of Mr. Graham and those who agree with him, with Paul on this specific subject. We will accept now the correctness of the rendering of Alford, and the Revised Version, of the question which the Apostle put to the twelve disciples whom he found at Ephesus, namely: "Did ye receive the Holy Ghost, WHEN you believed?" Did Mr. Graham, or any individual holding his views, ever put such a question to any acknowledged believer? Never. Why did not the Apostle put this question to those disciples, Did you receive the pardon of your sins *when* you believed? For the obvious reason, that he held and taught that all who have believed have received pardon, and did receive it *when* they believed. Paul would have evinced mental aberration had he put the question under consideration while holding and teaching the doctrine of Mr. Graham on this subject. The question absolutely implies that more than twenty-years after the Pentecost Paul did not regard regeneration as proof at all that the subject has "received the Holy Ghost" or been baptised with the Holy Ghost. No doctrine can be more palpably unscriptural than is that which we are now exposing.

5. The argument of Mr. Graham and others based upon the words "one baptism" (Eph. iv. 5), demands a passing notice in this connection. As there is one baptism," that is, but one, and all believers have been "baptised into one body," all must have received, it is argued, the baptism of the Holy Ghost. If not there would be more than one baptism. This argument, if valid, carries us much farther than our brethren intend. It implies, as they put it, that either water baptism, or that of the Holy Ghost, must be given up altogether. As they will not give up the former, they must, to be consistent at all, give up the latter. A brief reference to Scripture usage removes wholly all difficulty on this subject. Christ prayed that all believers might become "one," not one person surely, but one in spirit. Paul says, that "both he that planteth and he that watereth are ONE," not one person, but one in aim and purpose. So Paul (Heb. vi. 2) speaks of "the doctrine of *baptisms*," evincing the fact, that as far as *kind* and *form* are concerned, there is more than one baptism. As far as intent, purpose, and aim are concerned, however, there is "one baptism." What confusion false doctrine makes in interpreting the Word of God! For want of space we close here, reserving very essential aspects of this great theme for future elucidation.—(*Divine Life.*)

FIRST IMPRESSIONS OF MILDMAY.

BY DR. D. A. MOXEY.

To one who has been at many other Christian Conferences, Mildmay must still be looked forward to with much desire. To every worker for the Master the name has become, whether he has seen the place or not, a household word; and the happy, though it may be weary, toiler in the Lord's vineyard looks forward to a time of glad refreshment in the presence of the King. The sense of joyful anticipation is heightened by the expected reunion with many fellow-labourers, with whom, it may be, we have spent happy hours in telling the old, old story; and the certainty of meeting for the first time and hearing the voices of others, whose words on the written page have so long been familiar to us, increases the happy prospect.

Each and all of those indications must have been fulfilled, one would imagine, at the recent Conference, inasmuch as from the testimony of several old frequenters of the yearly gathering never were better addresses delivered, never were the presence and power of the Holy Spirit more consciously realized, never was the crowd of worshippers so great, and never before was there a more desirable representation of men and women, whose testimony the Master has honoured and blessed.

The experiences on the road to Mildmay are diverse from those of all other conventions, just as the great overgrown metropolis is different from all other places. Here is, as Victor Hugo calls it, "a province covered with houses," and in it, surrounded by miles upon miles of bricks and mortar, is this spot whose very name is dear to Christian hearts. Towards it, each morning of the Conference, from north, south, east, and west, by rail, by tram, by omnibus, by cab, come converging hundreds of God's people. They have a mark, each redeemed one, that man sees not, but God does, and they bear in their arms a confession of their Master, and a testimony to the unbelieving world that meets them on its streets, in its railway stations, and and in its public conveyances, that the grand old Book still lives, and remains as ever "the power of God unto salvation to every one that believeth."

My starting-point each morning was Victoria Station, and how sweet it was, the first morning, to be gradually environed by a little group of Bible-bearing fellow-passengers to Mildmay and to Heaven! How the thought of the great white blood-bought throng rushed on one's mind! At each successive stoppage, Sloane Square, South Kensington, Earl's Court, Addison, Road, and so on, through Wormwood Scrubbs, Willesden, and Kensal Green (where so many of our loved ones lie), to Hampstead, Kentish Town, Camden Road, and Highbury—at nearly every station a fresh contingent invaded the train. Somehow they always seemed to get close together on the platform, and as the Bibles caught our view, "There they are!" was the exclamation of our fellow-Christians in the train, and the very tone of the outcry was a welcome, and a blessing in the name of the Lord.

It needed not much introduction to start an acquaintanceship—the Bible did it; and soon we discovered what a small world God's children live in here below; not a new friend we met but knew many old ones. Now and then an outsider would come in among us, and look fearfully askant at the Bibles. Then the bright happy faces seemed to puzzle him. It was a phase of Christianity he had evidently not hitherto encountered. "What! religion with a smiling face?" Yes, there it was; and, if resisted, yet not to be gainsaid. The man would look uncomfortably around, and then bury himself, up to the ears, in his newspaper. On one occasion an overdressed woman stumbled into our compartment, greatly wondering at the unwonted crowding of the carriages. "What's going on?" she inquired, "this train is generally empty." She is told of the great annual Christian Conference at Mildmay Park. "O, indeed!" she murmurs in a tone which indicates that the place to her is a *terra incognita*, and, catching sight of the Bibles, she looks intently out of the window, as if afraid of a single word that might awake her sleeping soul. Oh, poor worlding! "between us and you" there seems to be "a great gulf fixed," even in this world! God grant that many of these famished prodigals may have seen, beyond these Bibles, and the happy bearers of them, the open arms of a loving Father, and the sweet voice of Jesus, crying, "Come unto Me, and I will give you rest."

On reaching the grounds of Mildmay, if you enter from the east side, you encounter the large Conference Hall, and, if time permit and you are accompanied by one who knows the premises, you remember all the well-known names you have so often read about and desired to see, and almost instinctively you ask, "Where is the Deaconess House, and the tent, and the mulberry tree?" Each and all are pointed out, and you are also shown the various rooms under the Great Hall, each one sanctified by the Christian work to which it is devoted, and the ample provision for the care and sustenance of the outer and inner man, in the ladies' and gentlemen's retiring-rooms, and the commodious, refreshment tents. Everything you see, and everywhere you turn, tells of kind hands and loving hearts, that have been planning and arranging for the comfort and enjoyment of the brethren, and presently you come on dear Mr. Mathieson, whose smiling countenance bespeaks a universal welcome. And now you enter the Hall and find your place, and if you are privileged to occupy a seat on the platform, the sight therefrom of that vast multitude on floor and gallery, filling all the passages and blocking up every door, is one never to be forgotten. On the densely-packed platform around you sit the choicest representatives, lay and clerical, of the Evangelical Christianity of England, Scotland, and Ireland. The tall, commanding figure in the centre, you need hardly be told, is the president, Stevenson A. Blackwood, and close around him are ranged a serried phalanx of Christian soldiers representing probably every loyal regiment in the King's service. To the right, on seats labelled with their names, six

the Rev. A. W. Christopher, the Rev. Daniel Wilson (the venerable Vicar of Islington), Dr. Horatius Bonar, the Rev. Marcus Rainsford, Dr. Donald Fraser, Lord Polwarth, the Rev. Hay Aitken, Mr. Denham Smith, the Rev. Charles A. Fox, the Rev. W. Haslam, the Rev, W. H. Webb-Peploe, and Lord Radstock; while to the left are seen Mr. Henry Edwards, the Rev. G. Wilson (Cramond), Mr. James E. Mathieson, Earl Cavan, Rev. J. Wilkinson, the Rev. Claremont Skrine, Dr. Burns Thomson, and others. On other seats are found Dr. Mackay of Hull, Mr. R. C. Morgan, the Rev. E. W. Moore, Dr. Sinclair Paterson, the Rev. H. M. Williamson (Belfast), Mr. James Balfour (Ediuburgh), and other well-known Christians. In the auditorium we observe many earnest workers, male and female, such as Major and Mrs. Evered Poole, Mrs. Pennefather, Miss Marsh, Dr. Barnardo, Rev. William and Mrs. Booth, Mrs. Baxter, Miss De Broen, Mr. Hind Smith, Mr. W. Noble, &c., and as we look over the first morning's assemblage the joyful thought occurs to us that there is possibly not one unsaved soul in the whole building, and that every voice now singing the opening hymn,

Once more, with chastened joy,
In fellowship we meet,

will swell the grand chorus of praise that shall burst forth from the ransomed throng when they "shall see Him as He is."

As to the method of conducting the meeting I would not presume to find fault, or even to offer any criticism. The great desideratum in such meetings, I take it, is to hide the servant and reveal the Master, to let man decrease and Him increase.—(*Word and Work*).

TELEGRAPHIC NEWS.

London, August 4th: Latest advices from Natal state that the convention with the Boers having been signed, the Royal Commissioners will be dispersed and the Government of the Transvaal be transferred to the Boers on the 8th inst.

Berlin, 4th: A meeting between the Emperors of Austria and Germany will take place to-day at Gastein. An interview between the Emperor of Austria and the minor sovereigns will take place on the 6th inst. The object of these meetings is at present unknown.

London, 5th: The House of Lords is debating the Irish Land Bill in Committee. The Government has adopted an amendment virtually exempting states managed upon the English system. Several amendments have been adopted against the Government, and six clauses have been already passed.—The House then adjourned.—Lord Rosebery has been appointed Under-Secretary for the Home Department.—The *Standard* publishes a telegram stating that John Dunn has routed Sememela and his partizans in Zululand.—The Assam Railway Company, which has been formed to carry out the concessions granted to Messrs. Shaw, Finlayson and Company, was launched to-day with a capital of £350,000, which was fully subscribed in a few hours.—The summons applied for to-day by Mr. Bradlaugh against the police inspector for forcibly expelling him from the House of Commons was refused.—A memorandum has been issued by the India Office fixing the revised scale of pensions for the officers in the India Army to take effect from July 1st.—Mr. J. R. Lowell, the American Minister in London, has been informed by Mr. Blaine, Secretary of State for the United States, that the American Government is doing its utmost to discover and prosecute the shippers of the infernal machines recently seized in Liverpool.

Vienna, 6th: The *Official Gazette* announces that the meeting between the Emperors of Germany and Austria at Gastein was simply one of courtesy.

Tunis, 6th: The state of affairs in the Regency of Tunis is less disquieting.

London, 6th: The House of Lords have resumed the debate upon the Irish Land Bill. Further amendments against the Government have been adopted, and the Bill has passed through Committee, and is expected to be returned to the Commons next Tuesday.

7th: A Ministerial banquet was given at the Mansion House yesterday at which Mr. Gladstone, who was able to attend, made a speech in which he said that reforms were necessary in the procedure of the House of Commons. He eulogised the concert which at present existed among the European Powers. With respect to recent events in Afghanistan he said it only strengthened his conviction that it was a serious mistake to break up united and independent Afghanistan, and he hoped that the Afghans of the future would believe that England was anxious for their welfare, peace, prosperity and independence, without jealousy, desiring such respect for their rights as we desired should be paid to ourselves. In conclusion, he laid great stress upon the importance of our Colonies.

New York, 7th: A congress of Irish revolutionists has been held in Chicago for the purpose of arranging an extended programme having in view the destruction of British life and property by the aid of dynamite.

St. Petersburg, 7th: The *Golos* has been suspended for six months for having published an article attacking the policy of the Bulgarian Government.

London, 8th: Mr. Dillon has been unexpectedly released from gaol.—No demonstration took place on the occasion.

9th: The House of Lords have finally passed the Irish Land Bill.—Mr. Forster (Chief Secretary for Ireland), replying to a question in the Commons, said that Mr. Dillon had been released from gaol on the grounds of ill-health.—A railway collision has occurred at Blackburn in which five people were killed and thirty injured.—The Marquis of Hartington, replying to a question in the House of Commons this evening, denied that the Amir had begged the British Government to retain Kandahar for one year longer, in order to secure his position.—Advices from Durban state that the retrocession of the Transvaal to the Boers has been completed, and that the South African Republic has been proclaimed.—The Court of Queen's Bench has ordered a new trial in the case of Clarke *vs.* Bradlaugh.—Mr. Gladstone, in replying to a question in the House of Commons, said that the Government would deal with the Bradlaugh difficulty next session.—Sir Charles Dilke, replying to a question in the Commons, said that the British Ambassador at St. Peterfburg had been officially informed that the country immediately surrounding Askabad is the southern boundary of the Tekke oasis annexed by Russia, and that General Skobeleff's successor, General Rohebergh has estableshed his headquarters at Askabad. Our Ambassador had also been informed that there may be a few troops at Gowars, and that some had advanced even as far as Fultabad, but had returned. Sir Charles further said that, pending more exact information, he must decline to express an opinion as to whether, or how far, the Russian advance had trenched upon Persian territory.

St. Petersburg, 9th: The semi-official *Journal de St. Petersburg* announces that the Russian Government has entered into no engagement regarding Merv. Russia only wishes for the security of her frontier in Asia. She, nevertheless, respects the susceptibilities of the British Government, and believes the friendly relations existing between the two countries will terminate their former fatal antagonism and establish solidarity between them.

Constantinople, 10th: Lord Dufferin is urging the Sultan to initiate reforms in Armenia, in order to obviate pressure being used.

London, 10th: The House of Commons last night brought up the report on the amendments of the Lords on the Irish Land Bill. Those amendments affecting the principle of the Bill were rejected by large majorities.—The House then agreed to an adjournment of the debate.—The Marquis of Hartington, replying to a question in the House of Commons, said that, according to reports on Portuguese authority, the results of the Goa Treaty were very satisfactory. He stated that he was awaiting a report on the subject from the India Government.—The *Daily News* publishes a parragraph in its issue of to-day stating that Mr. O'Donovan, its special correspondent at Merv, has been released, and has arrived at Meshed.

11th: The House of Commons last night resumed the debate upon the Lords' amendments to the Irish Land Bill, and rejected some others of them. The debate was again adjourned.—It is expected that the Lords will insist upon their amendments being accepted.—The *Standard* publishes a paragraph stating that the abolition of the Bombay and Madras Commanders-in-Chief, and the division of the Indian Army into four Army Corps, is likely to be carried out early next year.—General Hardinge will command the Bombay division and Genera Sir F. Roberts the Madras division, whilst Lieut General Bright will command the Bengal division. The remaining vacancy will be reserved for a general of the local army or Indian Staff Corps.

PASSENGERS SAILED.

Per P and O Str *Thibet*, 8:

For Southampton.—Mr James Pratt, Capt Waugh, 78th Highlanders, Col. H J Hornes, Mr and Mrs Lazarus, and Lieut G Osborn, R A.

For Brindisi.—Major H L and Mrs Nutt, and Mrs J F Hewitt, A Gentleman, Major W B Aislabie 3rd Sikhs, Major Sandeman, Mr J Nugent, C S, Mr G E Manisty, Mr C Scott, Dr Arnott, Mr H F F Maguire, Capt Parry Okeden, Mr F L Diblee, Mr Gasper Gregory, Major Satorius, Mr J Tate, and Col J H P Malcolmson.

For Venice.—Mr H L Wright, and Mr F C Remington.

PASSENGERS ARRIVED.

Per St *City of Baltimore*, 8, from Liverpool:

Mr and Mrs DeMellor, two Misses DeMellor, Mrs and Miss Woolen, Mr and Mrs Monies, Mr Agar, thirteen second-class, and two ayas.

Per P and O Str *Mirzapore*, 8:

From Southampton.—Mr and Mrs Strachan, Mr E L Ives, Mr Connors, Mr Barringer, Mr Strafford, Mr Abdool Rejak, and Mr Syed Housein.

From Brindisi.—Surg-Genl Beattie, Major Broom, Mr G Jackson, Lieut-Col C J Tyler, Mr Andrelin, and Mr B Lake.

From Venice.—Revd F D Gray, and Brig Surgeon Lithgow.

From Aden.—Mr S Pestonjee.

Domestic Occurrences.

MARRIAGES.

FORDE—GRESLEY—August 4th, at St. Thomas Cathedral, Bombay, by the Rev F L Sharpin, M A., Arthur W Forde, C E., of Bombay, to Louisa Florence, second daughter of the late Nigel Gresley, of Hobart.

LINDSLEY—THOME—August 6th, at Byculla Church, by the Rev E Reynell, Edward Riches Lindsley, Julgaum, to W Patty Ellen, the only daughter of G Thome, Esq. Worcester.

POWELL—TAYLOR—August 8th, at Byculla Church, by the Rev E Reynell, Mr Joseph Powell, of Birmingham, to Miss Adelaide Taylor, eldest daughter of Mr Samuel Taylor, Lahore.

DEATH.

MACPHERSON—August 6th, at Marine Lines, the Rev Duncan Macpherson, DD, Senior Chaplain, Church of Scotland, aged 44 years.

"BOMBAY GUARDIAN."

Subscriptions received from 6th to 13th August 1881.

Rev. A. Grey, 3rd July 1882, Rs. 7-10; Rev. J. Martin, 31st December 1881, Rs. 10-14; Henry Webb, 1st May 1882, Rs. 7-10; N. Spencer, 12th April 1882, Rs. 6; H. M. King, 30th June 1880, Rs. 2; W. E. Gordon, 1st July 1882, Rs. 7-10; Mrs. E. Blandford, 31st October 1881, Rs. 7-10; J. D. Wilson, 31st December 1881, Rs. 3-13; Geo. Ainsworth, 23rd July 1881, Re. 1; C. B. Sharmon, 1st August 1881, Rs. 2; W. E. Boyd, 6th September 1881, Re. 1; W. Jeddo, 30th June 1881, Re. 1; Mrs Purcell, 8th August 1882, Rs. 7-10.

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For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

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DHANJEE NANSEY.
KHOJAH BAZAAR, *Bombay*, 7*th May*, 1881.

GOUT.—Kindly send me seven more boxes of Henry's "Thilum." I got one from you some time ago. I am subject to Gout. The disease came on at intervals of four to six months. It used to catch a small space of the size of a four anna piece near the ankle-joint. The pain which used to be stabbing remained for three days, being the severest on the second day. Even after the pain subsided I could not walk freely for nearly a week. I felt the pain lately, a few days after I got the "Thilum" from you. I applied it and believe me that it *subsided the pain almost immediately*. I felt the pain three times, on one and the same day but the application of the invaluable "Thilum" had the same good effect. *It worked like magic.* Formerly no medicine could cure the pain or even diminish it. I now feel that I should never be without a box of "Thilum" in my pocket. You are at liberty to make any use of this letter.

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27*th March* 1881. *Sub-Judge.*

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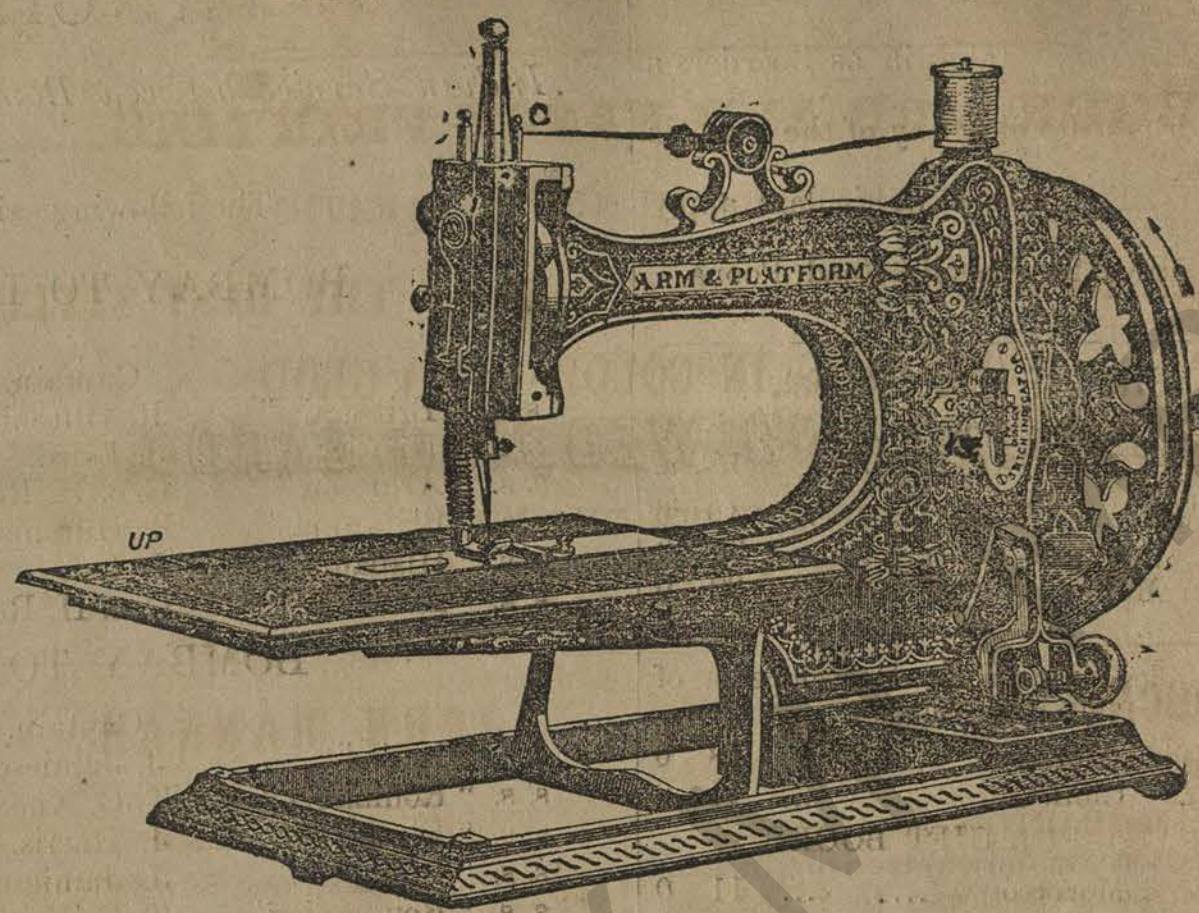

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